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AN
EXAMINATION
OF CERTAINE
MOTIVES TO
RECUSANSIE.

G. By W. BEDELL. *15.44*

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EXAMINATION
OF CERTAIN
MOTIVES TO

RECYCLING



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TO THE RIGHT
Worshipfull, my very good
Friend, Sir THOMAS
BARKER,

SIR,



Send you here,
an Answer to
that Paper I re-
ceived from you;
containing a col-
lection of cer-
taine Reasons, conveyed into the
hands of some devout Gentlewo-
men your friends, with purpose to
divert them from society with Pro-
A 3 testants,

The Epistle

testants, and specially in Gods service established among us. Vpon the first view of them, I marvelled at the Authors strange drawing and misapplying Scriptures to his purpose, & at the opinions which he imputed to ancient Hereticks, whereof, to my remembrance, I had never read nor heard before. But when I came to examine the places more particularly in his owne Authors, I found cause even to be astonished at the boldnesse of the man, that taking advantage of the credulity of such good people, durst put such a packet of lies into their hands: And I could not but pittie their case, who being fallen into the net of error,
are

DEDICATORIE.

are by such a cunning, but ungodly practise, in danger to be inwraped and snarled by this perswasion of separation, so as, if Gods mercy be not the more, there is no meanes for them to come ever even to understand this falshood, whereby their simplicity is abused. There is not a more approved remedie against the stinging of a Scorpion, then the Scorpion it selfe bruised in oyle, and applyed. I have here endeavoured to bray this Scorpion; it shall be your part to apply it. And if this Collector can and will justifie under his name his Doctrine of Separation, and his Catalogue of Heresies, and his Charge of Protestants to

re:

The Epistle, &c.

renew them, he shall proove
himselfe an honest man: if he
cannot, and will yeeld to the
truth, at least a good Christian.
If he doe not one of the two,
request your friends (as our old
Proverbe bath it) to let him con-
tinue in their Pater noster, but
cast him, & his additions to the
Catholick faith, for ever out of
their Creed. Concluding, I de-
sire God to give you and them a
right understanding in all things,
and to follow the truth in Charity;
and rest

Yours in Christ Iesu

W. BEDELL.



AN
EXAMINATION
of certaine Motives to
RECVSANCIE.

¶ *Society with those of contrary Religion, hath alwaies been pernicious and unlawfull.*



His Assertion is ve- *Answer.*
ry confusedly set
downe. As it stands
without limitation,
it is utterly untrue;
and besides, nothing
to the purpose; For,
society of such as are of a false religion
with those of the true Religion, hath
been often very profitable to them, al-
waies lawfull. And the Religion of the
B reformed

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reformed Churches is not a contrary religion to that of the Romane obedience, but onely different, as pure and corrupt, reformed and deformed.

For the discovery of the truth, the words and termes are to bee opened. This terme *Religion*, is not alwaies used in the same meaning : Sometime it is put for the perswasion of the minde and judgement, touching some divine nature, and the devotion of the heart toward the same : as the Iewish religion, *Act. 26. 5.* So religion of Angels, *Col. 2. 18.* Sometimes it is put for some more speciall observance and ceremony, as the *Religion of the Paschall Lambe*, *Exod. 12. 26, 43.* According to which sense, the rules of Saint Benedict, Saint Basil, and others have been called religions ; although they had not a divers faith or perswasion touching God, nor yet a different worship in the substance, but onely in circumstances, as apparell, formes, and houres of praier, and such like. *Contrary Religions* therefore are such as have a contrary faith touching the God they

*Vulgar. edit.
que est ista
religio?*

Motives to Recusancie. 3

they worship; as *Jacob and Laban, Gen. 31.* Or a contrary manner of worshipping him in matter of substance. Circumstances and differences in opinions, government and ceremonies, doe not make a diverse, much lesse a contrary religion; as appeares in the religion before and after the Law written, before and after Christ. These were different, as an infant, a childe, and a man of yeares, yet the same person.

As for the terme *Society*, it is likewise of divers sorts; one in the duties of religion, another in common life. Wherein againe some is necessary, and not at our choice and discretion, as the society of parents and children, servants and masters, subjects and princes, citizens, neighbours, kinsfolkes, passengers in the same ship, guests at the same table; yea, every man with another, in that hee is a man. Some againe is *voluntary*, and at pleasure, as of contracting marriage, friendship, familiarity, choosing our habitation and company with whom we will consort our selves. These explications premi-

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sed, I answer in these five propositions.

1. First, *society* in the worship of God with true beleevers, professing pure religion, is lawfull and necessary, and when it may be had, cannot long bee omitted without sin, *Psal. 122. 1. I was glad when they said unto me, let us goe into the house of the Lord, Psal. 133.*

1. Behold how good and how pleasant it is for brethren to dwell together in unity, *Act. 2. 42. 44.* The Christians of the primitive Church are said to have continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers, and were together: and *Vers. 46.* And they continuing daily with one accord in the Temple, and breaking bread from house to house, did eate their meat with gladnesse, and singlenesse of heart. *Heb. 10. 25.* Not forsaking the assembling of our selves together, as the manner of some is.

2. Secondly, *society* with men that worship the true God, though in some points ignorant or misbeleevers, may be holden so long as they are not obstinate, and God is not dishonoured:

Alt.

Motives to Recusancie. 5

Act. 19. 9. Paul resorted to the Synagogue of the Iewes, till they were hardened, and blasphemed the way of the Lord, then hee separated the Disciples. See also 1. King. 8. 41. where Solomon praieyth for the stranger that was not of Gods people Israel, but came out of a farre countrey, and should come and pray towards the Temple, that God would heare, and doe according to his request, that all the people of the earth might know his Name, to feare him as Israel did.

Thirdly, *society with men that worship a false God, or the true God with a false and Idolatrous worship in the exercise of their religion, is utterly unlawfull, Deut. 12. 30. Take heed to thy selfe, that thou bee not snared by following them, after that they be destroyed from before thee, saying, how did these nations serve their gods? even so will I doe likewise. Thou shalt not doe so unto the Lord thy God. How neer so ever they be; Deut. 13. 6, 7. If thy brother, the sonne of thy mother, or thy sonne, or thy daughter, or the wife of thy bosome, or*

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thy friend, which is as thine owne soule, &c. So *Exod. 32. 27.* The Levites are bidden by *Moses* from the Lord, to *slay every man his brother, and every man his companion, and every man his neighbour,* that had committed idolatry by worshipping God in the golden Calfe.

4. Fourthly, *civill society* with men of a false religion, or wicked life, to whom we are necessarily bound by the Law of God, or man, must be holden, and cannot bee broken without sinne: as that of the *subiect and the Prince, Rom. 13. the husband and the wife, 1. Cor. 7. 10. servant & master, 1. Pet. 2. 18. yea, Jew & Samaritane, Luk. 10. 37.*

5. Fifthly, *civill society*, such as is unnecessary with men of a false religion or wicked life, albeit sometimes it be turned to good, yet it is hazardous to the professors of the truth, as *2. Chron. 18. 31. and Chap. 19. 2.* where *Iehosaphat* hardly escaping with his life, is thus reprooved, *Shouldest thou helpe the ungodly, and love them that hate the Lord?* And *Gen. 19. 15.*
Lot

Motives to Recusancie. 7

Lot is sent out of Sodome in haste, with this terrour, Lest thou be consumed in the iniquities of the city. And Peter, while he would associate himselfe with the servants of the high Priest needlessly, fell into the snare of the Devill, and denied his master, Matth. 26. 58. 70. And 1. Cor. 10. 27. If any of them that beleeve not bid you to a feast, and ye will goe, &c. Hee doth not absolutely forbid it, but implies the danger in going to the feasts of Idolaters. And 2. Cor. 6. 14. expressly forbids enter-marrying with such, Bee not unequally yoked with unbelievers, &c. But let us examine his proofes.

In the law of Nature, the ruine of all mankind in Noah his flood, came of this ; That the children of God kept not themselves apart from the society of the wicked, Gen. cap. 6. vers. 2. Object. 1

THis is very true, but nothing to our present purpose ; for neither doth it appeare by the text, that these Answer.

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wicked people were of a contrary religion, and the children of God enter-married with them, which was to hold unnecessary fellowship with them, whereby they were drawn away to their corruptions, *vers. 11, 12.*

Object. 2. *The professors of true religion did so farre avoid the followers of errors, that they would not after their death bee buried in the same Church-yard; therefore Abraham bought a speciall place for the buriall of Sara and himselve, Gen. 23. 20.*

Answer. **T**He professors of true religion never esteemed much where their bodies were buried after death, as being assured, whatsoever became of them, they should have a glorious resurrection. Neither were there in *Abrahams* time, Churches or Church-yards to be buried in, nor was it the use to be buried all in one place; every man was buried in his owne possession: So that the burying of *Sara*, in a field purchased by *Abraham*, is very fondly attri-

Motives to Recusancie. 9

attributed to a desire of separation from the Canaanites. *Abraham* had not till then a foot of land in the country. And whereas *Iacob* and *Ioseph* gave charge of their buriall in the land of Canaan, it was to confirme their posterity in the faith of Gods promise, that he would give it them for an inheritance, *Gen. 50. 25.*

Conformably to this the Israelites *Object. 3.*
employed the money of *Iudas*, to buy a field for buriall of strangers, *Matth. 27. 7.* Thus Gods people both alive and dead, refused in religious actions the society of those who were of contrary religion. The true Israelites would in no wise communicate with the schismaticke Samaritanes, *Iob. 4. 9. & 3 Reg. 12.* and this, because they put away the true Priests, and set up a new service, to withdraw men from the right service, which was ordained in *Ierusalem.*

THe strangers, for whose buriall a field was bought with the money which *Answer.*

which *Indas* received for betraying our Lord, for any thing in the text, might be Profelytes, and not of a contrary religion. Howsoever, the wicked murtherers of Christ (if there had been any religion to bee put in the not burying the strangers with Gods people) would not of likelyhood have been the first, nor are the most commendable Authors of this practise. Let them glory in this president, that dig up the bodies of the dead, and cast them out into the fields, or bury them in dunghills, or burne them to ashes. How much more likely is it, that the holy Ghost would typically set forth by this story, that the price of our Lords blood should procure to the Gentiles, (who were strangers from the Common-wealth of Israel) a place of sleep and rest; though the Priests purchase was to them and *Indas*, a field of blood. As touching the Samaritans, and the Israelites separation from them; first, the originall of the Samaritanes is not rightly referred to the time of *Ieroboam*, 3. Reg. 12. *Samarita*
it

Ephes. 2. 12.

13.

Act. 1. 19.

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it selfe was not then built, nor the ten Tribes carried away captive, in whose place the Samaritanes came above two hundred yeares after *Ieroboams* reigne. These Samaritanes were not onely Schismatickes, but Idolaters also, 2. *King.* 17. 4. The cause of the Jewes separation from them (even after they had a Priest of *Aarons* line, and a Temple and service like to that of *Ierusalem*, erected by *Sanballat*, for *Maniasses* his sonne in law, upon mount *Gerizim*) was the expresse commandement of God, appointing *Ierusalem* the place of worship; besides many other respects, religious and civill. But our Lord Iesus Christ, even in the place here alleadged, communeth with a woman of *Samaria*, asketh drinke of her, and after, giveth to her and the men of the Citie, water of life: And elsewhere impersonateth in a Samaritane the duty of mercy, which a Priest and Levite had neglected: And rebukes the preposterous zeale of *James* and *Iohn*, which would have called fire from heaven upon the Samaritanes that

See Ioseph.
Ant. l. 9.
c. 14. & l.
11. chap. 8.
& l. 12.
cap. 7.

that received them not ; giving us rather an example of meeknesse and gentlenesse towards all, howsoever exasperated against us, then of further enraging and setting off those that are separated.

Object. 4. *Korah, Dathan, and Abiram made a schisme against the Priests of God, presuming to worship the true God, as the Priests did, whereas it was not their office : see the event, Numb. 16. 26, 30. The earth opened, and they went alive to hell, with all that were in their company.*

Answer. **T**He rebellion of *Korah* and his company, against *Moses* and *Aaron*, is very plainly referred to the seeking the Priest-hood, *vers. 10.* As for the offering incense, it was by the commandement of *Moses*, *vers. 17.* I see not what this example niakes to the purpose, unlesse it teach men not to rend themselves from the Church of God, or joyne in the despising of government,

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ment, with them that seek worldly glory, and not the glory of God.

*Heresie, for the confusion and dissention Object. 5.
in the doctrine, is called Babylon.
The Prophet Jeremy saith of it, Fly
from the midst of Babylon; goe out
from her my people, lest you be par-
taker of her sinnes, and receive of
her plagues, Apoc. 18. 4. &
cap. 14. 9. To be with her in the
act of her rebellion, in the service of
God which she hath set up, to pull
downe the true service of God, is
to beare her marke.*

Rome, for her holding the people of God in captivity, for her pride & cruelty answerable to the old Babylon, (wherout Jeremy called Gods people in his time) is the mysticall Babylon, whereof Saint Iohn speakes in his Revelation. Which is plaine from her situation upon seven hills; her rule over the kingdomes of the earth; The great city where our Lord also was crucified, (*viz.*) by the authority of a Romane Deputy,

Answer.

Revel. 17. 9.

chap. 11. 8.

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Deputy, and a Romane death. Her
chap. 18. 23. merchants are the great men of the
 earth; her merchandize is not onely
 slaves, but also soules of men, whether
 wee take it of mens lives, which the
 court of Rome sets to sale; or the soules
 deceased, which they chaffer by indul-
 gences and pardons. Out of this *Baby-*
vers. 4. *lon* Gods elect people are exhorted to
 come; these are properly the Church
 of Rome, not the faction which beareth
 the name of it, over which the Pope
 is now styled *Monarch*. To receive
 his *Agnus Dei's*, *hallowed Pictures*,
chap. 13. 17 *Beads*, *Medalls*, is to receive his marke,
 in token of speciall devotion to him,
 and his Court; and not to bee content
 to bee a *Christian Catholick*, unlesse
 R O M A N E be added to it, is to beare
 the number of his name.

Object. 6. The Heretick, because hee will not
 obey the Church, must be avoided
 no lesse then a heathen, in his ser-
 vice to false Gods: So saith Christ,
Matth. 18. 17. and Saint Paul,
1. Cor. 10. 21. You cannot be par-
 takers

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*takers of the table of our Lord,
and the table of Devils: the like,
2. Cor. 5. 14. 17.*

THe place of *S. Matthew* doth not *Answer.*
speake of an Heretick, but of
a brother wronging his brother, and
after private adinonition, refusing to
obey the Church: which may bee un-
derstood of an assembly, as well Civil,
as Ecclesiasticall. As for the avoiding
him, *no lesse then a heathen in the service
of his false gods*, it is a very false expo-
sition of the text, as is piaine by the
word *heathen* the *Publican*. For the
Publicanes being such Iewes, as farmed
the publick toles and customes of the
people of *Rome*, came to the service of
God in the Temple, as is evident by
the Text, *Luk. 18. 10.* Such a one was
S. Matthew, before his calling. These
were in ill conceit with the Iewes, as
were also all Gentiles, whereto our
Saviours words are to be referred. A
Heathen and a *Publican*, is no more
then *Publicanes and Sinners*, *Chap. 11.*
19. and *Mark. 2. 15, 16.* The Iewes
did

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did not lodge, or eate and drinke with men uncircumcised, *Act. 11. 3. 18.* In the text of Saint Paul, I thinke very shame made the Author of these Collections to leave out cleane all the former part of the verse, which according to the Remish translation is this, *Ye cannot drinke the Chalice of our Lord, and the Chalice of devils: unlesse it were some respect rather, lest if hee had set it downe, he might seem to have blasphemously called the celebration of the holy Supper of our Lord, according to his institution, entire with the distribution of the Chalice, the Chalice of Devils; although the blasphemy is the same, if he account the Communion table, the table of Devils. The Apostle speaketh plainly of the feasts made in honour of Idols, and in the 2. Cor. 6. of marriage with Idolaters and Infidels. Me thinkes very shame, if not charity and the feare of God, should restraîne men from applying these texts to them which beleeeve the Catholick faith, and are farther from all shew of Idolatry then themselves.*

2. *Thess.*

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- 2 *Theff. 3. 6. 14. VVe denounce un- Object. 7.*
to you brethren, in the name of Ie-
sus, that you withdraw your selves
from every brother walking inordi-
nately, and not according to the
doctrine they have received of us.

THe Apostle speaketh of such as *Answer.*
lived idly, & busied themselves
about those things that pertained not
to them, as many *Iesuites* are by Ro-
mish *Priests* and *Catholicks* said to doe:
such he would have to be avoided in
ordinary conversation, yet accounted
brethren, *Vers. 15.* But the *Romane*
charity, though they cannot lay to our
charge, that we walk not according to
the doctrine we have received of the
Apostles, accounts their even-Christi-
ans, Hereticks, Schismaticks, Dogs,
Infidels; and requires this of those
whom they teach, *To pursue them with* *Stapleton.*
all their might, as the most certaine and *Orat. 30.*
detestable plagues of Christendome, and
farre and wide to chase them out of their
coasts.

Object. 8. *A man that is an heretick, avoid him, Tit. 3. 10. Rom. 16. 17.*

Answer. **E**VEN these Texts are misapplied to our present purpose. The Apostle in the former place teacheth *Titus*, whom he left to order the Churches in *Creet*, how to behave himselfe towards an heretick, that is, such as perversly and obstinately overthrow the foundations of religion; he bids him *forbeare to deale further with him*, after he had once or twice admonished him, and give him up as incorrigible. The second Text, *Rom. 16.* speaketh of society in conversation, not to be had with those that make dissensions and scandals, contrary to Christs doctrine. Now let all Christians decline such.

Object. 9. *1 Ioh. 2. 11. If any come to you and bring not this doctrine, receive him not into your house, nor salute him. He speaketh of all such as revolt, and persist not in the doctrine of Christ, as in the text, vers. 9.*

this

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this he commanded under paine of being guilty of his heresie. Thus he practised with Cerinthus, and his disciple Policarpe, with Marcion, and the hereticks of those daies.

THe doctrine whereof Saint Iohn *Answer.* speaks, is not the Popes Primacy; or that God is to bee served in Latine; or the Scriptures not to be read by the lay-people; or that they may not receive the cup in the Lords Supper; or Purgatory, Indulgences, and such trumpety: but that which he mentioned in the seventh verse, when he saith, *Many deceivers are entred into the world, which confesse not that Iesus Christ is come in the Flesh.* Such a one was Cerinthus, who said, That Iesus was not borne of a Virgin, but the son of Ioseph: and that after his Baptisme Christ descended into him; and that when Christ withdrew himselfe from Iesus, then he suffered, but Christ suffered not. With him as (**Policarpus reported*) Saint Iohn would not abide in

* *Irenæus*
lib. 3. cap. 3.
Yet Epiphanius saith it
of Ebion.

the same bath, for feare lest it should fall downe, whiles Cerinthus the enemy of the truth was in it. Such an other one was Marcion, whom Polycarpus called, *The first begotten of Sathan*. S. Iohn speakes of such overthrowes of the Gospell. With what conscience is this applyed to them, whose whole endeavour is, to persist in the rejecting the unnecessary additions thereto, for which the Court of Rome doth cunningly style them *Hereticks*?

Ob. 10.

If wee will be saved, wee must make profession of our faith, saith Saint Paul, Rom. 10. 10.

Answer.

THIS place is very truly interpreted of the profession of our faith. And yet the sole Iudge and Interpreter of the Scriptures, if wee beleewe the Romish faction, expound it of *Confession of sinnes, in the sacrament of Penance*. Thus Pope Benedict the eleventh teacheth the whole Church out of the Chaire of Saint Peter, in a Decretall

cretall Epistle [*Extravag. com. l. v. de privileg. c. inter cunctas.*] And this ridiculous interpretation, the Author of these Collections, if ever he have professed his faith by the rule of Pope *Pius* the fourth, hath sworne to admit. But sith *profession of faith* is so necessary, why doe they withdraw Catholicks from this duty, which is performed twice every day in the Common-prayers of the Church of *England*, in a tongue understood, in the very forme wherein it was professed in their names at their Baptisme? And every Sunday and Holy-day in *the Creed of the Roman Church*; thirteen times in the yeare in *Atbanasius Creed*, the conclusion whereof hath these words, *This is the Catholick Faith, which except a man beleewe faithfully, he cannot be saved.* I think this Author could not have chosen a fitter text to diswade from *Recusancy* then this is, which sheweth the necessity of making profession of our faith, if wee will be saved. The truth is, these men have no respect to the glory of God, or the

C 3

salvation

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salvation of soules, but onely to the maintaining of their owne faction.

Ob. 11. To make shew to be of the Church of an heretick, is to deny Christ before men. He that is not with me, is against me; He that gathereth not with me, scattereth. Matth. 12. 30.

Answer. **I**T is marvell he could not remember another speech of our Saviours in the Gospell, *He that is not against us, is for us.* So much the more, because the occasion thereof was a case very like unto ours. One cast out Devils in Christs name, and the Apostles forbad him, because he followed not with them; *Forbid him not, saith our Lord, for he that is not against us, is for us, Luk. 9. 49.* What then? Is he contrary to himselfe? No doubtlesse: But in the one he teacheth us to admit and receive all that professe his Name into our society; yea, and if they will be singular, yet to rejoyce that his Name is preached, with Saint Paul, *Phil. 1. 18.* In the other, when it is slandered and blasphem-

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blasphemed, as it was by those which said, *He cast out devils by Belzebub*, not to be neutrall, but to undertake the defence of truth and innocency against malice and falshood; for in that case, *not to confesse him, is to deny him*. Now since the reformed Churches doe not onely speak nothing amisse of our Saviour, but are ready with *S. Paul* to die for his Name, what rage is this of the Court of *Rome*, to cast them out, to forbid them to preach, or others to heare them, or pray with them; to persecute them with fire and sword, as if they were worse then infidels and misbeleevers?

*Thus the Scriptures are plaine, that Ob. 12.
men of divers religions may not
communicate one with another in
the act of their religion. And this
is observed by the Lutherans, the
Calvenists, the Anabaptists, and all
other sects in other Countries; one-
ly England admitteth to their socie-
ty, Lutherans, Calvenists, Puri-
tanes, Brownists, and Catholicks;
C 4 where-*

whereas the generall Councils of Nice, of Sardick, of Chalcedon, of Constantinople, of Ephesus, whensoever they condemned the Arrians, and other hereticks, they forbid the Catholicks to frequent their company. This meanes God ordained, that we may know which was the faith which was first taught by the Apostles, which could not have been discovered from heresies, if all the former hereticks had equally been as in shew of the same Church, bearing the name of Christians, no lesse then the Catholicks.

Answer.

THe Scriptures proove no more then hath before been admitted. Men of a false religion may communicate with those of a true; men of the same true religion for the substance, with those that in circumstance doe differ from them; Latines, with Greeks, Ethiopians, Russians. Where he saith, the contrary is observed in other countries, I am verily perswaded this is utterly untrue, there is never a one of these,

these, and joyne the Romists to them, which if not for reason of conscience, esteeming themselves to have the truth, and rejoycing that another enclines to embrace it, yet out of desire to encrease their owne partie, is difficult to any that resorts to their assemblies, as desirous to joyne with them. That which he addeth touching the Councils, besides that after the Scriptures, it is as vaine a labour as to light a candle in the Sunne; it is a meer crack of names, to proove that which no man denies, that *Catholicks may not frequent the companies of blasphemous hereticks*; yet he sets not downe any one Canon of all these for the purpose; and he mentions that of *Sardick* for a generall Councell, where it was but a particular; and that which wee now have, not that which was anciently in Saint *Augustines* times. But none of all these forbid the hereticks to be admitted to heare Sermons, or to be present at the praiers of Catholicks; yea, the fourth of *Carthage* expressly *Can. 84.* enacts, that *they should not be forbidden.*
And

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Can. 8. And the Councell of Nice receives the *Novatians* without difficultie, yet promising, they would communicate with these that had married the second time, and such as had fallen in persecution. The latter of which two being the only thing for which the *Donatists* refused society with the *Catholicks*, they were not onely invited, but by the terror of Lawes urged thereto, no lesse then *Recusants* are with us. A plaine argument that then it was holden, That where the Catholick faith is rightly confessed, society in Gods worship is to be maintained. Where he addeth, that God ordained this meanes, that we may know which was the faith first taught by the *Apostles*. I doe not thinke he understands himselfe: what meanes could this be to discern which was the faith first taught, when as the *Apostles* tould before, that of themselves should arise men, speaking perverse things, which would not faile to challenge to themselves the names of *Christians*, and separate from their opposites. And it is a speech unworthy

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thy of a man of any ordinary capacity,
that the faith could not be discerned
from heresies but by names.

*Christ pretending to convert the Pa-
gans, ordained this separation in ex-
ternall acts of religion, that they
might know to which Church to re-
paire, without danger of error, in
embraceing Christianity.*

Ob. 13.

THat which must be a mark to dis- *Answer.*
cerne two things one from the
other, must not be common to them
both. A *Pagan* therefore that desired
to imbrace Christianity without er-
rour, how should he know by separa-
tion whither to repaire, if *Arrians* doe
no lesse separate from the *orthodoxall*
Christians, then they from the *Arrians*?
And at this day, if as he said right,
now *Lutherans* and *Calvenists* doe as
well separate from others, as others
from them; how can this be a note to
discerne without error where true
Christianity is to be found?

In

Ob. 14. *In your daies the Lutherans and the Calvinists, undertook to convert the Infidels in New France, both preaching Christ: but being in faith one differing from another, the Infidels not knowing which to chuse for true Christians, they sent them both back againe.*

Answer. **T**HIS is as true as the golden Legend excelleth all other books; as much as gold all other mettalls. I marvell out of what Countrey the Lutherans went into New France, or by what way they were sent home againe. The Author of this fiction seems to have imagined, that New France is as neare and accessible to France and Germany, as the Frank County; and the Infidels there as able to discern what makes a different faith, as the Colledge of the holy Inquisition at Rome. But, the blinde swallows many a flie.

Ob. 15. *There is but one truth, and one onely true Church wherein it is conserved*

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served, and of whom it must be learned. In this onely Church are Gods people, and in this he hath ordained Sacrifice, Sacraments, and a peculiar externall service to worship him, that he may be knowne to be their God, and they to be his people.

IN the multitude of opinions there *Answer.*
is but one truth. And among sundry truths there is but one necessary to salvation, that wherein the holy Scriptures (as the Apostle saith) *are able to* 2 Tim. 3.15
make us wise by the faith in Christ Iesus. The Keeper of this truth, and of the Scriptures in which it is treasured, is the Church: not of one City, but the *Catholick Church*, that is, the fellowship of Saints dispersed through the whole world. This is that Church, in which onely are Gods people. In this he hath ordained the commemoration of Christs Sacrifice, till his coming againe; with a service, not now consisting in rites and ceremonies, but *reasonable*, as the Apostle teacheth,
Rom.

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Rom. 12. which for the particular manner of it may bee divers in divers places; but for the generall, must be with *understanding* and *edification*, *1 Cor. 14. 15, 26* and with *comeliness* and *order*, *vers. 40.* Such is (God be praised) the service used among us in the Churches of *England*.

Ob. 16. *That the new invented service of God is schismaticall, and the doctrine now preached is heresie by the judgment of the primitive Church, and for such condemned; see the fathers of those daies, who as the Apostles ordained, have noted all such as have taught contrary to the faith, which was delivered to the Churches by the Apostles.*

Answer. **H**itherto hath been the endeavour of the Authour of this *Collection*, to proove it unlawfull to hold society with those of a contrary religion. Now hee goes about to shew, that the Church of *England* is of a contrary religion. But herein he behaves himselfe

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selfe so superficially and sleightly, as if he would have it presumed and taken for granted, or received upon his word without prooffe. And for the former, hee hath alledged sometwenty texts of Scripture, though some of them very impertinently, as hath been seen: For this, there is not so much as one word of Scripture where there was most need, both in respect of the *matter*, being the convincing of heresie; and the *men*, against whom hee deales, ever resting in the *authority of Scripture*, and appealing to that rule and Touch stone.

He saith, *the new invented Service of God is schismaticall.*

This, if he meane it of ours, is a slanderous speech without prooffe.

That it is so, he bids us, *See the fathers of the primitive Church.* Why? how should the Fathers (if our service be newly invented) condemne that which they never saw or heard? This is to trifle, and presume his Readers are simple Innocents, that will take such generall prooffe as this [*See the Fathers*

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Fathers of those daies] What if they be no Schollers? What if they have no leasure? What if they be told, that the Fathers of the Primitive Church doe, by their describing the service of God in their owne times, as it were in a table, picture out ours? That for the present service of the Romane faction, of all the old Fathers they have not one? Well, yet in this his modesty is to be commended, that he would not say, the service of God which we use is hereticall, but schismaticall. We take his Confession; and sure it proceeded not from want of will to speak the worst, but from lack of matter to furnish out his accusation, if he should have said otherwise. For the substance of our Service being a *Confession* of our sins; the pronouncing of *Absolution* to the penitent beleever, according to the *commission* of the Gospel; the *Psalmes*; the *Lessons* out of holy Scripture; the *Hymne* of Saint *Ambrose*, called *Te Deum*; that of *Zachary*, the blessed *Virgin*, and *Simeon*; the *Apostles*, and *Athanasius Creed*; the *Lords Praier*; the

See Mor-
nay of the
Eucharist,
l. 1. c. 3.

B. Iewell in
his Sermon
at Pauls
Crosse upon
1 Cor. 11. 23

the *Collects*, for the most part the same which themselves use, but in a tongue understood; Slaunder it selfe never yet durst accuse it of heresie. The like may be said for the celebration of the Sacraments; and the rest of the acts of the publick Ministry.

And here I desire the Reader to consider, how he shuffelleth in this second part of his Argument; for he began with men of a contrary religion, and hereticks; now he fails to such as have a schismaticall Service. Which of the Fathers ever accounted difference in Service hereticall or schismaticall? when as neither any particular forme was prescribed by our Lord Iesus Christ, nor delivered by the Apostles, or yet ordained by any generall Councell, to be used in the Catholick Church.

The liturgies of the Greek Church, which goe under the names of Saint James, Saint Mark, Saint Basil, Saint Chrysostome, are extant, differing each from other, and from those of the Latine Church; whether the later of Saint

D

Gregory,

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3. Gregory, or the ancients of Saint Ambrose. In Gregories time it is plaine, that the Churches of France had not the same service with the Church of Rome; for when as Austen, whom he sent to plant the faith among the English, demanded, why there was one custome of Masses in the Romane church, and another in the churches of France? Saint Gregory bids him, That he should chuse, whether in the Romane, or any other Church whatsoever, might most please God, and establish it in the new Church of the English. In this Church of England, even to the day of the re-forming the Service, we had divers orders, as of Sarum, York, Hereford, Bangor. And so had they in Italy it selfe, till Pius Quintus reformed the Breviary and Missall, after the Romane use, enjoyning all Churches to follow that, unlesse where they had for above 200. years, a custome to celebrate otherwise. And Pius acknowledgeth, that in the reformation of his Breviary, those things that were impertinent and uncertaine were remooved, and the Mis-
- Interrog. 3.
- 4.
- 5.
1568. &
- 1570.
- 6.
- Aliena & incerta.

Motives to Recusancie. 35

shall restored to the ancient rule and rite of the holy Fathers. Which reformation notwithstanding, and that *Pius* decreeth by his Bull prefixed, that nothing should at any time be added, taken away, or altered; yet in the time of *Clement 8.* it was again corrected, & in some things corrupted, as *Marsilius*, one of the *Venetian* Divines, sheweth in his answer to *Card. Bellarm.* Loe, the Schisme that we are blamed for. The Church of *England*, finding in the Service of God, divers things *impertinent and uncertaine* (as themselves confesse) endeavoured to restore it, according to the ancient rule & rite of the holy Fathers; as they also after her pretend. She hath brought the whole Realme to one use, which they also imitate. She hath taken, upon diligent survey of the service of all Churches, whatsoever seemed most pleasing unto Almighty God, as *Saint Gregory* adviseth. She hath appointed it should be in a language understood by the people, as both the use of the Primitive Church warranted, and *Saint Paul* expressly

X COR. 14.

commandeth; and the very light of reason requireth.

And this Service, whereat themselves cannot take the least exception, is branded with the note of *Schismaticall*. Albeit, the Church of *England* professeth to hold *Communion with the Catholick Church throughout the world*; yea, with that of *Rome* it selfe in all points of the *Catholick Faith*. And Christ be judge betwixt us and these politick make-bates, which for no other cause, but the maintenance of their faction, doe make contention among brethren.

But the next accusation is forer, and comes home to the quick; he saith, *The doctrine now preached is heresie, and for such condemned*; and instanceth in eight points, and referres to the Catalogues in *Saint Epiphanius*, *Philastrinus*, and *Saint Austin*. Let us see the particulars.

Simon

*Simon Magus was condemned for Ob. 1.
Heresie, for saying, That faith alone
doth justifie.*

THis heresie of *Simon Magus* is Answer.
neither reported in *Epiphanius*,
nor *Philastrius*, nor *Saint Augustine*,
nor any thing like to it. *Irenaeus* indeed Lib. 1. c. 20
relates, that he taught such as placed
their trust in him, and his harlot *Selene*,
not to regard the Prophets, but freely to
doe what they list, for that men were sa-
ved by his grace, and not by just workes.
With what forehead doth this man at-
tribute this heresie to the Protestants?
as if the Grace of God, and Faith in our
Lord *Iesus Christ* were all one with the
grace of *Simon* the Sorcerer, and trust
in him and his Strumpet; and the shut-
ting out of our workes from justifica-
tion, with the giving liberty to men to
live as they list. The doctrine prea-
ched in the reformed Churches, is the
doctrine of *Saint Paul*, *Rom. 3. 20, 21,*
22, 23, 24, 28. and in many places
besides, where he teacheth, that, by the
D 3 deeds

deeds of the Law, there shall no flesh be justified in his (Gods) sight, for by the Law is the knowledge of sinne; but now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets; Even the righteousness of God, which is by faith of Iesus Christ, unto all, and upon all them that beleeve: for there is no difference, for all have sinned, and come short of the glory of God: Being justified freely by his grace, through the redemption that is in Iesus Christ: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, for the remission of sinnes that are past, through the forbearance of God, vers. 28, Therefore we conclude, that a man is justified by faith, without the deeds of the Law. And this is the constant teaching of all antiquity, That we are justified by the grace of God, through the redemption that is in Christ Iesus, by faith in his blood, without the workes of the Law.

Cerinthus

Cerinthus likewise, for saying, that Ob. 2.
Children may be saved without
Baptisme.

Here I cannot but marvell at the *Answer.*
boldnesse of this Collector; for,
not onely none of all the three Authors
to whose Catalogue of heresies he
sends us, doth mention any such opi-
nion of *Cerinthus* as this; but *Epipha-*
nus, relating his opinions, adds, as a
report that had come to him, that some
among the followers of *Cerinthus*, depar-
ting this life before they had obtained
baptisme, others were baptized for them,
to free them from punishment at the re-
surrection. Whereupon also he saith,
it came to him by tradition, that the
Apostle said, *If the dead rise not at all,*
why are they then baptized for them? If
Cerinthus and his followers were bap-
tized for the dead, let the Reader judge
how likely it is that he should teach,
children may be saved without bap-
tisme.

Ob. 3.

Ptolomeus was noted as an heretic, for saying, That it was not in man to keep Gods Commandements.

Answer.

THis doctrine, whether it be true or false, I doe not now examine. None of these three Authors, to whom he refers us, doe attribute it to *Ptolomeus*, although *Epiphanius* sets downe a large Epistle of his to *Flora*, wherein he holds, the Law was not given by the perfect God, as being it selfe unperfect; with many like blasphemies. Touching the ten Commandements he saith, They containing a pure ordinance, but not having accomplishment, needed to be fulfilled by our Saviour. If this be the Heresie which this Collector intends to be renewed by the Protestants, that the Morall law is holy, but we could not keep it, and therefore Christ came to fulfill it, their defence will be easie. Now it shall suffice, that *Epiphanius* neither doth attribute this to *Ptolomeus* as a new opinion

nion, nor note him for it as an heretick.

*Montanus, for denying the Sacra- Ob. 4.
ment of Penance.*

M*ontanus* was one of the false *Answer.*
Prophets, of the sect of the *Cathapryges*, of whom none of all the three Authors we are sent to, mentioneth any such thing, as this Collector imputes unto him. That which I think was in his minde, though he mistooke the name, was of one *Novatus*, that was the ring-leader of the sect of the *Cathari*, or *Puritanes*, who taking occasion of offence, because many which in persecution had denied the truth, were afterward admitted to the communion of the Church by penance, separated himselfe; holding, that to such as fell after baptism, there was no place for penance. Thus *Philastrinus*, & *Epiphanius*: and Saint *Augustine* saith, *The Cathari denie penance, following Novatus.* As for the terme *Sacrament*, none of all

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all these mention it. This opinion is as much detested by the Protestants, as by the Romists themselves.


Object. 5. Aërius, for denying prayers for the dead.

Answer. A Erius, as both Epiphanius and S. Augustine relate, was an *Arrian*, which made a faction against *Eustathius* his Bishop, an *Arrian* likewise; and drew a multitude after him into the fields and woods. By his words set downe in *Epiphanius*, we may see his opinion: *With what reason*, saith he, *doe yee after death name the names of the dead?* For, *if hee that is alive, praies, or deales a dole, what shall the dead be profited thereby?* And *Epiphanius* after justifies that practise that then was in the Church of reciting the names of the deceased, and making a memoriall both for the just and sinners; for sinners imploring the mercy of God; for the just, both the Fathers, Patriarchs, Prophets, Apostles, Evangelists, Mar-
tyrs

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tyrs, and Confessors, Bishops, and Anachorites, and all Orders; that they might sever our Lord Iesus Christ from the order of other men, by the honour which they gave to him; and (as he saith a little before) to signifie their faith, that the departed are living and yet subsisting with the Lord, and that we have hope of them, as those that be from home in another countrey, and to signifie that state which is more perfect, &c. Thus *Epiphanius* there. And to the like purpose, the Author of the book of the Ecclesiasticall Hierarchy, attributed to *Dionysius* the Arcopagite. Neither of both doe speak a word of Purgatory, or the releasing of Saints out of their torments there. The Church of *England* doth not deny such Praiers for the dead, as shall after appeare.

Iovinian



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Ob. 6.

Iovinian, for holding perpetuall Vir-
ginitie of no greater merit then
Marriage.

Answer.

Touching Iovinian, neither *Phila-
strinus*, nor *Epiphanius* say any thing,
because he was after their writing. *S.
Augustine*, among other his damna-
ble opinions, as, that all sins are equall;
that a man regenerate cannot sinne;
that fasting profits not; that the virgi-
nity of the blessed Virgin was corrup-
ted by her bearing Christ, reckons also
this in these termes; *The virginity al-
so of women professing holinesse, and the
continency of the manly sex, in those holy
men that choose a single life, he made
equall to the merits of chaste and faithfull
marriages.* By which words it is plaine,
that Saint *Augustine* takes merits for
the value and dignitie, or reward of mar-
riage chastly kept. Otherwise in the
judgement of the Court of Rome, the
desert of marriage is smal. But thus doe
the Fathers take the word *merit*, and
meriting, which hath brought in the
opinion

*Conjugio-
rum casto-
rum atque
fidelium
meritis ad
aquaavit.*

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opinion of *deserving heaven by good workes*. Shortly, this opinion of *Iovinian* the Protestants are free from.

*Vigilantius, for denying praier to Ob. 7.
Saints.*

V*igilantius* is in none of the three *Answers* Catalogues to which he sends us. *S. Hierome* writes two Epistles against him, very bitter, and wherein (saith *Erasmus*) He doth so take on against him with railing, as I could wish a little more modesty in him. In them there is no mention of prayer to Saints.

But first of *Vigilantius*, blaming the adoration of the reliques and bones of the holy Martyrs.

Secondly, his denying that the souls of the Apostles and Martyrs, as being in *Abram's* bosome, or in a place of rest, or under the Altar, can be present at their Tombes, and where they will.

Thirdly, his maintaining, that while we live, we may pray mutually each
for

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for other, but after we are dead, no mans praier shall be heard for another, specially since the Martyres calling for revenge of their owne blood, could not obtaine it; unlesse we will gather some such thing out of these words of *Vigilantiis*, which *S. Hierome* sets downe,

* Ergò cines suos amant anime Martyrum, & circumvolitant eos, semperque presentes sunt, ne forte si aliquis precator advenit, absentes audire non possint?

* Ergò, &c. Doe the soules of the Martyrs then love their ashes, and flye about them, and are alwaies present, lest perhaps if any should come to pray, being absent, they might not heare him? But neither doth it appeare that *Vigilantiis* meant, or Saint *Hierome* understood this praying of prayer to the Saints and Martyrs themselves, but God at their Tombes: desiring their furtherance, suffrage, and recommendation: upon this opinion they were present with their Reliques, or at their Memories. So doth Saint *Hierome* relate, that *Constantia*, a devout woman, was wont to spend whole nights watching in the Tombe of *Hilarion*, and to talk with him as if he were present, for the furthering of her praiers. And indeed, Saint *Hierome* maintaineth against *Vigilantiis*,

gilantius, they are present. They follow the Lambe whither soever he goeth: If the Lambe be every where, they also which are with the Lambe, are to be believed to be every where. Of which beliefe I doe not think there were many besides himselfe, or yet are; save onely simple and superstitious people; as the woman that I mentioned right now, which when she heard that *Hilarions* body was stollen away, died presently. Against these corruptions and superstitions which then began to creep into the Church, *Vigilantius* (recommended to Saint *Hierome* by *Paulinus* in his travels to the East, and by him stiled, *a holy Priest*, till he understood he favoured his adversary *Ruffine*) opposed himselfe. Neither was he blamed therefore by his Bishop, though Saint *Hierome* calls him, *A holy man*; or by any *Councell*: yea, as Saint *Hierome* confesses, he had certaine Bishops of his opinion. What the reformed Churches hold here about, I shall shew by and by.

Object. 8. Xenaias, for denying due honour to ho-
ly Images of Christ, and of Saints,
and praying before them.

Answer. **X**Enaias lived long after the times
of those three Authors, to whose
Catalogue this Collection sends us.
He was a *Persian* by Nation, a servant
by Condition, ordained Bishop of *Hir-
rapolis* before he was baptized, a de-
fender of *Eutiches* his heresie. But in
no ancient history worthy of credit,
reported to have said or done any
thing about *Images*, much lesse to have
been condemned for so doing. *Nice-
phorus* is brought by *Canisius* and *Bel-
larmine*, affirming so much; a fabulous
Author, which lived not by *Canisius*
owne account, till after one thousand
three hundred yeers since Christ, and
was himselfe an Image-worshipper.
Euvagrius, who lived neer to the time
of *Xenaias*, and mentioneth a letter of
certaine Monkes of *Palestina*, repor-
ting his outrageous carriage toward
Elavianus

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Flavianus Bishop of *Antioch*, hath nothing of his opinion against Images, or praying before them.

See the Catalogue in Saint Epiphanius, in Philastrius, in Saint Augustine.

All these heresies now renewed by Protestants condemned within the first foure hundred yeeres; whosoever communicateth with these, in giving countenance by his presence at their Service or Sermons, as they were cut off from the Primitive Church, so he cutteth off himselfe, and is partaker of their sinne and rebellion, as S. Iohn saith.

WE have seen what is in the Catalogues, to which he refers. And for the rest, it is utterly untrue, that these opinions, or any one of them, in that sense wherein they are defended by the Protestants, was condemned

Answer.

E demned

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demned within the first foure hundred years after Christ. Which that it may the better appeare, I will set downe the doctrine that sounds in our Churches, touching these points.

I.

Rom. 3. 24.
28.

First, we teach, that a sinner truly penitent for all his sinnes, and resting by faith upon the Redemption that is in Christ Iesus, is by that faith alone freely justified, without the workes of the Law. Notwithstanding, true faith worketh by charity, and sheweth it selfe by good workes, which God doth account for righteous, and reward farre beyond desert.

II.

Act. 22. 16.
Col. 2. 12.
Rom. 4. 11,
20.

Secondly, that Baptisme is a Sacrament, appointed by Christ our Lord, to wash away sinne, and in stead of Circumcision, to be a seale of the righteousness of faith. And that none despising this Sacrament, can be saved. Yet they are not wholly to be excluded from the mercy of God, who by the straits of
time

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time, not by the will of their Parents are deprived thereof; for they may have the baptisme of the Spirit, though not of Water: as those catechised in the Christian faith, that suffered martyrdom sometimes before outward Baptisme.

Act. II. 16.
See Saint
Ambrose
orat. de obi-
tu valent.
& S. Aug.
de Bapt. cont.
Don. l. 4. c.
21. & 25.

III.

Thirdly, that in the state of this present life, it is impossible to keep Gods Commandements to *perfection*, according to the Law; but not to *acceptation*, when we are in Christ.

IV.

Fourthly, that the gate of mercy is not to be shut against any sinner; penitently desiring reconciliation, but he is to be admitted to the same, privately or publikly.

V.

Fifthly, that Praiers are to be made for all that are departed in the true faith of Christ; that is, first, *Thanksgiving*, that they are delivered from the body of death, and miseries of this sinfull world. Secondly, *Requests*

of Gods mercy, that they may have their perfect consummation and blisse in body and soule, in the kingdome of God, at the last judgment.

VI. Sixtly, that Virginitie, such as the Apostle describeth, *1 Cor. 7. 34, 37.* holy in body and spirit, and undertaken to be free from the cares of this world, to be carefull for the things that pertain to the Lord, is a more excellent estate then marriage.

VII. Seventhly, that the Saints in heaven pray for the Church on earth; and it is lawfull for us to pray to God to heare their praier: but they know not our hearts; neither may we aske grace or glory of any but God onely.

VIII. Eightly, that images of God are unlawfull. The images of Christ and the Saints may be used in way of history, or remembrance, and with reverent respect: not to be worship

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shipped with incense, vowes, or
praiers.

Loe here our Doctrine, for which
never any man was cut off from the
Primitive Church, nor any counted a
Rebell, till the Pope began to play the
masterly servant in the house of God,
and to strike his fellow-servants, and
cast out whom he list out of the fa-
mily.

Objection.

*The fourth Councell of Carthage, at
which Saint Augustine was present,
decreed, according to the ancient
practise of the Church, and Apo-
stolicall tradition, that the faith-
full may neither pray nor sing
Psalmes with bereticks. See what
a sin it is to perswade a Catholick
man to goe to beretical service, for-
bidden by holy Scripture, by Ge-
nerall Councells, and observed by
all sects, who doe at this day repell*

E 3 from

*from their service, all those that be
of a contrary Religion.*

Answer.

THis authority of the Councell of *Carthage* was reserved for the last place, and is graced with Saint *Augustines* name, and *Apostolick Tradition*; of likelihood, because it mentions *singing of Psalmes*, which the Church of *England*, and other reformed Churches doe use. It might seem odious if he should have said, *Yee may not sing a Psalm with a Protestant*: and somebody might have replied, May I sing a Catch, or a merry song, and not one of *Dauids Psalmes*? may I eate with him, and not give God thanks? May we sleepe together, and not say the Lords prayer together? To this it seemed hard to make a handsome answer with reason, therefore the Councell of *Carthage*, and Saint *Augustine*, and the ancient practise of the Church, and *Apostolickall Tradition* are brought in, to beare it downe by meer authority. But for *Tradition*, even by their owne description,

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scription, expounding it of doctrine not written, he must give up his plea from Scripture, if he claime by Tradition; unlesse he will acknowledge that he (as many times the ancients doe) meanes by this word, *The same thing that was written. The practise of the Church is yet to shew*; neither can it I beleeve, be shewed ever delivered, holden, or practised, that such as had one God, one Faith, one Baptisme, one Lord, one Spirit, one hope of salvation, might not have one Prayer, sing one Psalm together. Especially these same Psalmes that we are speaking of, calling *Jewes and Gentiles, old and young, all that have breath; yea, the bruite and senselesse creatures* to the joynt performance of this duty, *The praising their Creator.*

Bellarm. de
verbo Dei.
l. 4. c. 2.

Did the Councell then forbid that which God commands? Did Saint *Augustine* consent to it? I think not. But the Author of this Collection, whether wittingly or ignorantly, God knowes, goeth about to beguile the

simple with a cunning Translation, and wrong application of this Canon, to make feare where there is no feare.

Psallere. The word which he Englisheth, *To sing Psalmes*, is more generall, *To sing any Ditty or Song*, whether it be out of the Book of *Psalmes*, as we doe use the terme, or composed by any other Author.

Sozomen l. 8 c. 8. Such *Psalmes* had the Hereticks in their assemblies, both the *Arrians*, and the *Donatists*; wherein they inserted such things, as made to the advancing of their owne Sect; yea, as tended to increase contention; which mooved Saint *Chrysostome* at *Constantinople*, and Saint *Ambrose* at *Milane*, and by their example many other Churches in the world, to take up the like use of singing also, besides the *Psalmes* of *David*, which long before were wont to be sung in the Church.

Aug. confes. l. 9 c. 7. The Churches in *Africk* were more slack herein, as Saint *Augustine* relateth; so as the *Donatists* blamed them,

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them, because they sung soberly the divine Songs of the Prophets *Aug. Epla. in the Church, When themselves 119.c.18.* (saith he) inflame their drunken fits with singing of Psalmes, composed by mans wit, like a Trumpet encouraging to the fight.

And thus did Saint *Augustine Aug. Tom.* (stirred up perhaps with their example) compose a Ditty for the common people, against the Donatists, which he calls a *Psalme*: the first Verse, and under-song whereof I will set downe, and apply to our present case.

Omnes qui gaudetis de pace, modò verum iudicate.

*All you that in peace delight,
What is truth now judge aright.*

Iudge I pray you, all that be the children of peace, whether the case be like, of the blasphemous and seditious

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ous songs of *Arrians* and *Donatists*,
and the sacred *Psalmes* of the *Pro-*
phets.

And for the application of this *Ca-*
nion, to the reformed Churches, judge
whether there be no odds betweene the
assemblies of true Catholick, and
charitable Christians, and the Con-
venticles of desperate Hereticks, and
cut-throats, denying the Lord that
bought them, or the Catholick
Church that brought them forth, con-
fining it to *Africk*, (as some doe now
to *Rome*) re-baptizing those that come
from others to them, burning Church-
es and the holy Scriptures, rifling hou-
ses, pulling out the eyes, cutting out
the tongues, and off the hands of those
that dissented from their madnesse,
and setting upon them by the high-
waies, to kill or to be killed, upon hope
of becomming Martyrs. Certainly,
these manners of the ancient hereticks,
doe more plainely decypher the mas-
sacres, and barbarities of the *holy*
League in *France*, lately renewed also
amongst

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amongst the *Grisons*; or, not to goe so farre, of our Powder Traitors here in *England*, and generally of the Romish, then the reformed *Catholicks*.

Judge againe whether that be likely to be true which the Author of this Collection would perswade by his wresting the Scriptures, forgeing and framing to his purpose the opinions of ancient hereticks, slandering his even-Christians, making them to hold that, which it is marvell if his owne conscience did not tell him is otherwise. Whether it be likely to be a Sect, which as himselfe observes, is different from all Sects, in that according to another *Canon* of the selfe same Councell which he cites, it prohibites none to come into the Church and heare Gods Word, Gentile, Heretick, or Iew; at least, till such be dismissed as receive not the Communion.

And according to Saint *Augustines* *De unitate Eccle.* rules, Corrects that which is crooked, approves

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approoves that which is right, gives what is lacking, acknowledges what is present : according to the Apostles precept, Followes peace with all that call upon the Name of the Lord.

Judge lastly, and see what a sinne it is for any Catholick to dissuade, or be dissuaded from such meetings, wherein the *Catholick Faith* is confessed; the *blessed Trinity* worshipped; the *holy Scriptures* reverently read; the *Psalmes* sung to Gods praise; *Praiers* made for all estates in a knowne and understood language; where there is *admission* into the Church by Baptisme; *instruction* touching our *misery* through sinne by the Law; our *remedy* in Christ by the Gospel; the remembrance of whose perfect *Sacrifice* is celebrated; his *blessed Body and Blood* distributed according to his institution; where penitent sinners are reconciled; the *Dead* reverently recommended into the hands of God; the *Living* informed according to the teaching

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teaching of the Apostles, to live Soberly, Justly, and Godly; and above all, (if that be not all) *Charitably*.

I say againe with Saint *Augustine*,

*Omnes qui gaudetis de pace, modo
verum iudicate.*

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